THERAN

MEN

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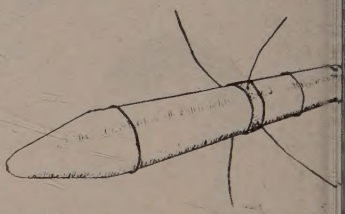
MARCH, 1958

The Apocalypse and History: Interpretation by Hanns Lilj



At last we belong to the space age. Our Explorer is encircling the earth.

It is possible that, by the time you read this, either we or they will have sent a rocket to the moon. Then the next step will be a planet. After that, heaven!

Why not? Step by step, man rose from the primitive to the space age. Step by step, onward, upward goes man. Step by step to heaven!

More than a decade ago, a man told a clergyman, in genuine seriousness, that if the current progress in aeronautics continued, man would be able to zoom to heaven without dying and without the aid of religion!

One day man will travel beyond this planet. He may learn how to harness a pow propel him through space for an indefinite length of time. So if heaven is a place tha be definitely located up there, what would prevent a man from reaching it?

Well, heaven is not a place anybody can force his way into; it is something God gi

The Last Book of the Bible, by Hanns Lilje, explains the teachings of the Apoc on the second coming of Christ, the end of this historical process, the resurrection, th judgment, and the new earth and new heaven. Lilje says, "He creates a new ord things. Upon a new earth, spanned by a new heaven, he completes his work."

That teaching is contrary to secular-minded man's supposition that he can build a of Babel to heaven. Not that he thinks there really is a heaven awaiting him, but th supposes he can create a condition of blessedness for himself here and now. Man tries conceivable way to maintain his independence from the Creator; explores every poss seizes every straw of hope, and expends tremendous resources and energy to remai own master. He wants a heaven without repentance and faith. But one day man will the end of his resources. Then what?

"World history has only one theme," says Lilje: "the manifestation of the glory of Christ. More and more world history must be unmasked; its potentialities must be exha till men see what happens when they are left to themselves, and how terrible is the e all human possibilities. Out of this process the world will be forced to see that all e and historical reality vanishes before the reality of the Christ-Event and its final hid development."

The riddles of history cannot be solved within history; none of the great historical lems has ever found a solution within history. History has no future in which the m of life will become clearer than it is now. But to God the limitations of history pr hindrance to his purpose. "If his work does not come to full fruition within the cou human history," concludes Lilje, "then it will burst the frontiers of history. As Go established the beginning of history, so also as its majestic Lord will he determine its

J.B.M.

LUTHERAN MEN

The Magazine for Church Men

lume 39 **March, 1958** **Number 3**

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Cover Photo

Executive Secretary Howard L. Logan (left) and Editor Joseph B. Mohr decided to lay aside modesty to help you get better acquainted with them and with the new inner sanctum nited Lutheran Church Men.

A photographer was taking pictures throughout the Lutheran Church House in New York nuary 30 in connection with the dedication, on that same day, of the recently completed k to the building. He happened to find these men in the executive secretary's new office ssing the new format of **Lutheran Men,** and decided to take a picture. January 30-31 ULCA Executive Board was in session in the building, and one of their actions gave al status to United Lutheran Church Men, the new name of the men's auxiliary of the h.

The ULCM headquarters moved January into the new offices on the second floor of nnex after having been located two years on the third floor of the old building. The uarters occupy 600 square feet of floor space divided into three sections: the executive ary's office, an office for secretaries and clerical help, and a large storage room.

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What King's Men Can Do

BY J. H. OETGEN

A Visit Through Mud

When Charlie and Bill rang the doorbell, they were standing there barefooted and covered with mud. The men of their Brotherhood were putting on the King's Men program, and they were determined to contact every person in the congregation to invite them to come to church. However, Bill and Charlie had not intended to call upon members in the manner in which they appeared at Mr. Grief's house.

They had first gone to the address given them by the church office, but found that Mr. Grief had moved. When they arrived at the correct address, they saw that Mr. Grief now lived in a new subdivision in which the streets had not been paved.

Shortly after they entered the new street, their car bogged down in the mud. While they were trying to get the car out of the mud, three men came by who could have helped them, but all they said was "Buddy, do you have a match?" and went on their way.

Charlie and Bill kept on working and finally got on an old set of tire chains, which enabled them to drive down the street to the last house, with a light on the porch.

That was the home of Mr. Grief, an inactive member of their congregation. They rang the doorbell and

Charlie tells the radio audience abo King's Men experience.

when Mr. Grief came to the there they stood barefooted covered with mud.

The visitors told their host they were from the Lutheran C and had come to invite him to a the Lenten services and tha Brotherhood was putting on King's Men program and every ber was being visited and encou to attend church on Sundays Wednesdays. Mr. Grief gave s reasons why he had not been to church: he had been buildin new house and there had been cent addition to their family. ever, he was so impressed wit determination of the men to him after their ordeal and in of their appearance that he pro

---

Mr. Oetgen, Atlanta, Ga., is director of evangelism for United Lutheran Church Men.

o to church. Sure enough, next
nesday he was in church and
since become an active member
n.

he story does not end there, how-
. Charlie is an announcer on a
l radio station. The next morning
old his audience about his and
s visit for the church, about the
al they had had, and finally that
ugh the visit a person had agreed
eturn to church.

A Million Absentees

ot all King's Men calls are
difficult. But United Lutheran
rch Men throughout this conti-
have visited many families and
persuaded them to return to
ch and become active again.
ed Lutheran Church Men are
ly concerned about the *approxi-
ly one million members of our
ch that do not attend services
unday*. Yes, 60 per cent of our
bers are absent from their
ches every Sunday!

le King's Men program, which
ope every congregation will use
ng the Easter-Pentecost season,
signed to *strengthen your congre-
n by encouraging worship* in
nome and in the church.

evention of lapsed members
d be a most important consider-
to every congregation. The
nerhood, through its King's Men
am, is working for the estab-
ent of the *family altar* in every
, with the conviction that homes
g a family altar will be less
to fall into indifference, that
ith of the members will remain
that they will maintain an ac-
fellowship with the church, that

Christ will remain paramount in their lives.

The Difference

Some congregations will be hesitant to put on the King's Men program. Let me tell you about a small congregation in a Southern rural area. Since they have had an active Brotherhood throughout the years, they decided to put on the King's Men program. When they had completed the program, they found that the attendance at the church service had increased 37 per cent and that they had found eight prospects for the pastor's class. King's Men had put new life into a static congregation which had little hope of growth, and it will put new life into every congregaton that will use it.

Congregations that try King's Men for several consecutive years find that *each year their attendance increases*. They find that their members take a more *active part in the auxiliaries*, that new life comes to the congregation. Yes, the *offerings* at the services increase. Because of increased attendance and activity, some churches find it necessary to make

changes in building plans which seemed adequate before.

What a difference it would make in the Christian witness of our congregations if we would feel a strong love for those who have fallen away from the church—yes, a love of Christ. Those are no less precious to the Savior than you and I. In your congregation there are probably 30 out of every 100 of your confirmed members who have fallen away, who no longer come to church, who do not put Christ first in their lives.

Our Savior's Concern

In the Gospel of St. Luke, chapter 15, our Lord tells four parables which can be summed up in one word, and that word is "lost." There we find our Savior's concern for the lost, how he wishes to reclaim those who have fallen away.

The inactive members of United Lutheran Church congregations represent 429,000 souls that have fallen away from the church, and they are a vital concern of United Lutheran Church Men. Our congregational men's groups are urging an annual King's Men program in every congregation, in the hope that we will bring the inactive members to a renewal of faith and active participation in their congregation.

A man showed up at a hospital recently for treatment and, w
asked to give his religious prefere
said he was a Lutheran. The t
was that he had not attended ch
in over 20 years. However, the ch
had never forgotten him; he
still on the rolls, was visited o
was sent literature. He never att
ed, because he had had a misun
standing with another member
20 years ago, but he still consid
himself a member.

Many servicemen can remem
what the contact with the ch
through the National Lutheran C
cil and the local congregation m
to them during their time of mili
service. It strengthened their
by helping them to meet prob
as Christians should; it was a
with home congregations and fri
that made them feel closer to

The evangelism chairman and
ficers of the synodical Brotherh
should see that each congregatio
personally contacted and invite
put on the King's Men program
ing the Easter-Pentecost sea
King's Men is being well receive
the lay schools of evangelism, b
will take that additional contac
see that every congregation will
the King's Men program, and
every member in every congrega
is invited to attend church and
duct a family altar daily in the h

New Name Approved!

The Executive Board of the United Lutheran Church in America on January 31 approved the Constitution and By-Laws adopted at our 1957 Pittsburgh Convention. This action makes "official" the change in the name of our organization. We shall now be known as United Lutheran Church Men.

HE LENTEN CROSS

WILLIAM C. BERKEMEYER

mbols—even the most profound revered—become tarnished by and use. They need to be pol- if they are to speak to our ition. "The Cross" is such a ol. Let us clean and use it this entide upon ourselves. For, of e symbols of faith, it is intend- nd needed most as an earthly The Lenten Cross is a symbol many dimensions. Let us look while at just a few.

he Cross stands, first of all, the cross of a particular man istory, Jesus of Nazareth.

t even his cross stretches its in more than one direction. It symbol not just of Jesus' death rucifixion but of all the suffer- f his human life that preceded ry. It stands not just for such ical pain as he endured from beaten and crowned with s but for the deeper, spiritual ring which came when, along way of his ministry, he was ed, deserted, misunderstood, d, betrayed, rejected — some- by those closest to him and s by those he sought to help. profound even than this was uffering that rooted in the sense ilure of mission, when it seemed he could not link in trust and the God who sent him and the e to whom he was sent. In semane, Jesus prayed: "Father, is cup pass away from me . . .

or Berkemeyer is minister of St. Mat- Church, Bethlehem, Pa.

Neverthless, not as I will but as Thou wilt." (Matt. 26:39) From Golgotha's cross, he cried, "My God, my God, why hast thou forsaken me?" (Mark 14:34)

The Cross stands for all of this. But if this is all, it is at best a pathetic symbol of brave but tragic defeat. Even though the Resurrection is seen as a kind of crown of victory for Jesus, it is on this level for Jesus only, not for his work. It is not a sign of our salvation, but rather of man's failure to respond to God's saving work in Jesus.

The Cross needs to be seen and felt as the cross of God, in order to be in any sense a symbol of our salvation.

This is the meaning of the Incarnation. If we believe that "God was in Christ," as Paul confessed, and that God came in human flesh, as

the gospels interpret Jesus' life and ministry, then the cross takes on a new dimension. Then it stands for the complete identification of the divine Creator and Father with human children in all their needs. If "God was in Christ reconciling the world to himself" (2 Cor. 5:19) then like every man, God "suffered" birth, growth, disappointment, misunderstanding, desertion, denial, betrayal, rejection and physical death.

But how can that be? It makes no sense to apply such experiences to the one we call "God." A suffering God is a contradiction in terms. As Paul observed, the cross was "a stumbling block to the Jews and to the Greeks foolishness" (1 Cor. 2:23) and it still is. If he suffers how can he be God and how can he save me from my suffering? How can and why should God suffer? If we will delay asking the first part of this question, St. John will give us an answer to the second: "God so loved the world that he gave his only begotten son . . . " (John 3:16). Paul joins John to add: "While we were yet helpless, at the right time Christ died for the ungodly. Why, one will hardly die for a righteous man . . . But God shows his love for us in that while we were yet sinners Christ died for us." (Rom. 5:6-8). The Cross of Christ is the measure of the reality of God's love for us. If God comes to us where we are, if the divine Father and Creator suffers with us and in our midst for us, then, as John says: "Greater love hath no man than this." Yet even love can remain helpless. Even God's love cannot save, unless it is understood.

The Cross must be exp enced as the Cross of suffer for righteousness' sake.

A person can suffer because h too weak to overcome his oppo or too fearful of being hurt o losing his opponent's good will. sufferings of the Cross of J Christ must never be so interpre One cannot read the New Testa or know Jesus' teachings and m istry without perceiving the pur of his being and ministry and C The basic word Jesus used to exp this purpose was "the kingdo God". What is the kingdom of G but that community where G will is done? What is God's w This is no complicated mystery. J makes it plain in such clear w as: "Unless your righteousness ceeds that of the scribes and Ph sees, you will never enter the k dom of heaven . . . You have he that it was said, You shall love y neighbor and hate your enemy. I say unto you, Love your ene and pray for those who perse you, so that you may be the s of your Father who is in hea for he makes his sun to rise on evil and the good and sends rai the just and the unjust." (Matt. 5 43-45). The kingdom of God m a family fellowship in which God's children share his spirit; are righteous, as their Father in h en is righteous; all are grac and just and forgiving and eage serve one another, even as their and Father serves them.

The Cross does not save us u it binds us in repentent trust to

who comes and suffers to this
teous end, who gives men what
requires, who is satisfied with
ning less than a fellowship of men
are as just and loving as him-
That is why Jesus taught: "If
man will come after me, let him
himself and take up his cross
follow me. For whoever would
his life will lose it; but who-
loses his life for my sake and
gospel's will save it." (Mark
-35). Now, if the Cross of
ist is to do this for us—to work
miracle of moral recreation, it
t deal with sin in an effective

**The Cross must be the sym-
of conquered sin.**

When we use this word "sin"
e are two aspects evident, the
very personal and the other
ally cosmic. Our sin—my sin—
sin is that separation from
, that distrust, that fear which
es us live our lives in false, self-
cient independence. This kind of
can be cured only by something
brings God and his love and
righteous nature so close to us
we cannot doubt or resist its
ty. The experience of the suffer-
love of the all-righteous God in
st for our salvation can do that.
It can work repentance and assurance of forgiveness and new life in us. It will, if we choose to live with it and in its saving atmosphere all the days of our lives.

But what of cosmic evil? What of the terrible fruit of all mankind's sin over the ages, including our own? How can these evil effects be overcome? By what means and at what price? There is no satisfactory answer to the problem of evil that either philosophy or religion or the Bible provides. The Cross of Christ, however, casts a light of faith upon this mystery. It shows us that only God himself can deal with this solidarity of evil, and that he will. It does not explain to us how. We could not grasp the answer if it were given to us. It simply gives us faith that the God who has created us and the world, who has in love lived our life among us, whose love we can no longer doubt—can and will defeat all other evils too. The Cross suggests that somehow God has—God is—God will take the whole burden of man's past sin and evil upon his back to deal with it, to atone for it, to counteract and destroy its terrible fruit. Of this too the Lenten Cross is a comforting, faith-creating sign.

How Others See Us

There are, I suppose, almost endless ways by which we make an impression on others. itor to the United States from a hungry, impoverished part of the Orient was asked ve his principal impression of this country of the Stars and Stripes. His terse answer: size of your garbage cans!"

Recently I was conducted through a church building that is nearing completion in a vestern state. It will cost a million and a half dollars. Its elaborate dancing studio more of an impression on me than its worship room—though I refrain from telling what kind of impression it was.

Paul S. Rees in **Christian: COMMIT YOURSELF!** (The Fleming H. Revell Company).

The Topic for April

An Inter-Lutheran Topic

Edited by the Rev. John Mangum

IS AN ALTAR IN YOUR HOME?

BY J. WALTON KEMPE

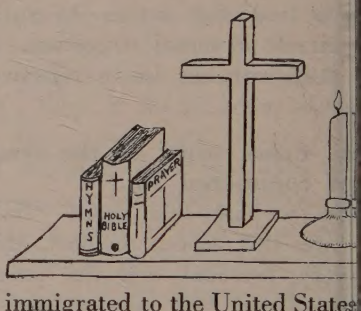
The Family is the Center

It is a truism that the family is the center of any social order. Society revolves around the family unit —economically, socially, religiously, politically, and physically. As our family life goes in a community, so will that community go. With low standards in the homes the entire local area will manifest low ideals and aspirations. In a community where there are homes practicing religious habits, there you will find spiritual and intellectual honesty, moral decency, and economic integrity. And, although it may seem strange to some, this community reveals homes, farms, roads, and other physical conditions that are well kept, neat and inviting to the eye.

A Center for the Home

Just as the healthy community has its center in the home, the healthy home has its center in communion with God. But such communion does not just happen. It must be fostered by the head of the household. Regularly the father should lead his family in worship and spiritual growth.

The importance of this spiritual leadership was illustrated by an aged father who died recently. When he



immigrated to the United States dle West from Europe, he b his religious training and with him. From his wedding throughout the years, he main the family altar in his new can home.

Upon the death of this fath sons related to his pastor all and other virtues that had practiced in this pioneer ho was easy for the pastor to pa ute to the faith of an except fine Christian father and hu The pastor, however, challeng surviving children with the qu "Will your children be permi speak with such glowing test about your family altar and fluence?"

The place of such a family is not important. It may b

e where the family eats its meals. t may be any other room where family can gather with ease, fort, and relaxation. What is ortant is that a time and place given for the family-altar expe-ce so that all members of the ehold become acquainted with schedule. And that they look for-l to its function with definite rance that this is a daily habit. ertrude Little, in her volume *ether We Worship*, has written, rship is man's realization and eciation of God's infinite value im. The old legend of the sticks trates well the value of group hip. A father, wishing to show family of several sons the gth found in corporate action, some small sticks in front of as they sat in the family cir-He picked up one and broke it o with ease; then he asked each e sons to do likewise. He gath-up all the rest of the sticks and d them into a bundle, which he d around the circle, giving one an opportunity to break sticks. Of course, none of them could. So a group of persons, joined voice and heart in corporate worship of their mutual heavenly Father, can defy the forces of evil to break their banded power in Christ."

This lesson is applicable to the family-altar situation, as it is applicable to public worship in the church sanctuary. Again we repeat, the healthy home has its center in communion with God.

A Monday Dress

This communion with God must not be fenced away from the issues of daily living. Instead it must be related directly to decisions, problems, incidents in the life of every member of the family. Religion is not a separate department of life. It must alaways be part and parcel of every man's daily life. When you separate your religion from the daily experiences, then you have made of it only a Sunday dress to be put on or removed on occasion.

Our thoughts, hopes, and actions must be geared into the religious processes of our spirits. This can only happen when life and our religion are coordinated into a unified whole. The

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Author

Rev. J. Walton Kempe is Associate at Gloria Dei Lutheran Church, St. Minnesota, a congregation of the Au-a Lutheran Church.

Topic Aims

o lead the men to understand and act the implications of Christian vocation eir private and family devotions.
o demonstrate a family altar situation.
o acquaint the men with devotional ure suitable for private and family

Suggestions to the Leader

ance preparation by the leader will be al to making this program effective. stance, before the meeting the leader have mimeographed the last two sec-of the topic, "Suggested Order for Family Worship" and "Recommended Literature," for distribution. He should ask a member to come to the session early and be responsible for handing this material to the men as they arrive.

In addition to discussing "Suggested Order for Family Worship," the leader might have arranged with his program committee to present a period of family worship dramatically. Many men do not know how to get started in the practice of leading the "family altar." Specific suggestions and practice may help them over the barrier of embarrassment.

The leader should be prepared—or request the pastor to be prepared—to discuss in detail various methods of conducting family worship. He should also have a small display of helpful literature on hand for the men to examine.

best example of this is found in the life of our Saviour, Jesus Christ. Everything he did or said was based on his relationship with the Father.

For the Leader

If your program committee has prepared a dramatization of family worship, this might be the proper time for its presentation. Make sure the committee has rehearsed. Unless it has it may end up presenting a poor example of family worship to the group. (If the committee does inadvertently portray "what not to do," ask the men to point out everything wrong with the presentation.)

The dramatization should lead naturally into a discussion of "Recommended Literature" and "Suggested Order for Family Worship." If your presentation has been stimulating it should not be difficult to get the men to express questions and problems related to leading family worships.

For Discussion

1. What are some of the chief values of a regularly conducted family altar?

2. What obstacles confront the family today in observing a family-altar experience? How may these be overcome?

3. What should be avoided in conducting family worshp?

4. Who should lead and who should participate in the daily devotions?

5. Do you have a family altar in your home? Name various kinds.

Suggested Order for Family Worship

It is time for family devotions. Father or mother merely say that "we shall stop a moment to commune with God before we go to our assignments for the day (or evening)." This is the signal f member of the family to t place in the family circle. one feel any sense of being in If the devotions are brief, a in a customary length of tim will be no undue restlessnes among smaller children. The session should be a period o

Do not be afraid to follow nite routine. The service will come a meaningless "wordy" if the lessons are carefully re the message for the day clearl

The schedule may be as foll

1. A short story from the scr —read by some member family.

2. The meditation thought day—read by the father or

3. A well-known hymn vers that has been memorized in or church.

4. A brief prayer by a mem the family.

5. The Apostles Creed. (op

6. The Lord's Prayer.

7. The Benediction.

In order to vary the "hom gram," a brief period of familiar hymns may be used sionally. When this is done, must not be overdone, the will close with the Lord's Pray the Benediction.

Recommended Literatu

1. The scripture in a modern lation.

2. Selections from Luther's chism—helping the family to orize and review its contents.

3. Hymn studies (c.f. "The of Our Hymns"—Ryden).

"When We Pray"—Daniel Ny-

"My Book of Prayers" Ham-rg—Nelson.
"God's Minute."
"The Lutheran Book of Pray-

"Father We Thank Thee"—A. Clough.
"A Lamp Unto My Feet"—e Fridy.

10. "This is God's Day"—R. K. Youngdahl.
11. "From Day to Day"—Harms.
12. "God in Our Home"—Daniel Nystrom.
13. "Today With God"—Daniel Nystrom.
14. "God's Song In My Heart"—Mrs. Ruth Youngdahl—Nelson.
15. "A Diary of Private Prayer"—John Baillie.

wspaper Advertising

EORGE M. STADLER

ur church has a witness to make ur community. A good way to that witness is through adver-

ear ago at St. Paul's, Paulding, an experimental program was taken; advertising each week in cal weekly newspaper and each in the county-wide monthly ising paper. After a year, the ising program has become a of the regular policy of St.

re are many advantages in tell- our community about your . It must, however, be done every-issue basis. Your church ever receive full value from a odic project; at anniversaries, , and Christmas. Advertising special occasions does have but they are not keeping the of your church constantly be- e public. The church can gain st rewards from incessant ad-

vertising over the year or years.

The prime advantage of telling the public about your church is to reach your own members who are lax or have completely forgotten about their church, and to awaken them to the fact that they do have a church home in their community. It is an invitation repeated again and again for them to come home to church.

Newcomers to the community invariably buy the local paper. That is how they become acquainted with the

r Stadler is the minister of St. Paul, s, Ohio. This article is reprinted from **iod of Ohio** publication.

merchants in their new surroundings. Why shouldn't your church introduce itself to the newcomer? Your pastor isn't capable of knowing when every new family moves into your area. With a simple, tasteful ad your church offers a welcome to the new family and starts their steps in the direction of your church. It will tell the times of The Service and the church school, the location of the church, and the pastor's phone number.

Through advertising your church is given the opportunity to tell others what the Lutheran Church believes and teaches. Lutherans in rural communities such as ours have been looked upon as "clannish foreigners." You can inform the uninformed that Lutherans are not clannish or foreign, but that they are Christians who preach and teach Christ crucified.

You might expect a year-round program such as this to cost a great deal and take much of your p time. In reality, the program as inexpensive as it is constant total advertising program in cost about $275 for 64 ads. find advertising rates less costl you might anticipate. In the s communities they run about 50 a column inch.

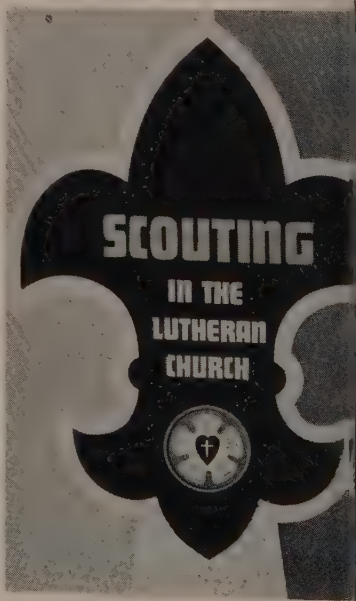
The preparation time for a been cut to a minimum by t partment of Press, Radio and vision of the ULCA. They hav pared a series of ads that a formative and pleasing to the They are offered to the local c gation without cost.

Every congregation wan church to be known in the com ty. Start your church on its w becoming well known by the of your community. Let the know that your church is a prea teaching, reaching communion vertising.

New Scout Manual

Shown here is the new manual, "Scouting in the Lutheran Church," which is now available at United Lutheran Church Men headquarters, 231 Madison Ave., New York, N. Y. The manual costs 30¢ a copy, less 40 per cent discount in quantity orders.

"Scouting in the Lutheran Church" is an indispensable manual for the proper management of a scout program in the Lutheran tradition. The book explains what scouting is, the need of a program of this kind, how to organize a church troop, the investiture ceremony, troop finances and programming.



AN TO MAN

AWRENCE M. REESE

The Bible — A Companion

hy is it that Bibles gather dust? pe that's an unfair conclusion e Bible is a best seller. Yet the speak for themselves. Most of re ashamed of the little Bible ledge we have.

e strange thing about the sit- n is that most Christians *intend* something about their lack of knowledge. We make many utions and vows. Some of us get started on a Bible study re. But then we get interrupted ail to follow through.

Why Dusty?

ere are many surface answers e question of why we don't get to business with our Bibles. re very busy people. Our lives ot geared to study and medi- . We have so many responsi- s at work, home, church and unity. In addition, there is izing to be done and recreation cared for. We're not even most of the time. No wonder ible gathers dust.

t beneath the surface there are factors which keep our Bibles . Some passages of the Bible hard to understand. Our copy e Bible may be slow reading ather dull. Since modern mag- and newspapers have gotten customed to getting our news eading in capsule and digest Bible reading may seem to be s, filled with many details.

Although these surface factors contribute to our problem we must dig deeper to find our basic difficulty: *We don't really regard the Bible as vitally essential to daily living.* Although we reverently and honestly agree that "man cannot live by bread alone," we spend so much of our lives acting as though mere bread is enough. We all admit readily that we need the life-giving resources of the Word. Still we put it off until later. Actually, whether we recognize it or not, this is part of our rebellion against God. God seeks us through the Bible; we rebel by following our own pursuits.

The Indispensable Companion

How will we keep the dust off of our Bibles? The starting point is to fully appreciate our need. Most of us need inspiration, hope, a word of strength and authority. This is especially true in an age of materialism. A society whose goal is production of things can easily squeeze the life out of people. Workers become machines. Schedules become straitjackets. And man's rebellion against being a machine is shown in his flight into escapism. Because life is dull and lacking in inspiration he must forget his basic situation by drowning himself in TV, golf, and other outlets.

Have you ever considered that life might have been boring and demanding in Bible times also? How

dull the life of a shepherd on lonely hills must have been. What had he to amuse himself? Yet from those shepherd experiences comes the 23rd Psalm, the prophecy of Isaiah and countless other pages of Scripture. These writers recognized their very deepest need: To let God into their lives. As a result, the pages of the Psalms and of Isaiah sing with inspiration, faith and hope. God makes the common ventures of life holy. God gives man riches of spirit even if his life is boring. In short, God changes man's basic attitudes. Then life will contain certain riches regardless of where life places us.

Once a man recognizes his real need, he looks for help. His first stop may be the self-help books on positive thinking or personality development. But these will not suffice. All of us want more than merely right thinking. What we are really searching for is a right relationsh to God. And this relationship c be sustained daily if the Bible is o daily companion.

Man to man, I'd like to sugg that you do something about th problem in your own men's grou If you need a test to get you starte use the Bible Knowledge test ava able from the Board of Parish Ed cation, 2900 Queen Lane, Phila. 2 Pa. Then if you are really serio about Bible reading and perso devotions, get a copy of Dr. Robe Stackel's *The Awakened Heart* whi has an excellent suggestion for Bib study and personal devotions.

Are our Bibles gathering dus Lent is a good time to keep the du off. And the dust will stay off wh the Bible is so much of a compani that our days will be incomple without it.

●

South African Churchmen at Nigerian Meeting

This delegation of churchmen from South Africa attended the All-Africa Church C ference at Ibadan, Nigeria. They were among 200 delegates and observers from 21 Afri countries and 20 outside Africa at the meeting, first of its kind on the continent. Amo those shown is Dr. A. W. Blaxall, secretary- treasurer of the National Christian Council South Africa (third left, front row). —Religious News Service Pho

News and Views from Headquarters

Howard L. Logan, Executive Secretary
231 Madison Ave., New York 16, N. Y.

Merger

Men all over the Church are becoming aware that a merger is in offing with the Augustana Lutheran Church, American Evangelical heran Church and the Suomi Synod. It is too early to say just when contemplated merger will be consummated. The negotiations thus far ld indicate that this merger could be accomplished in the early '60's. ardless of the date of the merger, more and more we are hearing the tion asked, "Should we make this change, in view of the pending ger?" In most conversations ONLY Augustana is mentioned. We must mber that although Augustana is the largest of the churches, excluding own, which is involved in the merger, there are still two other groups, is a Danish group (AELC) and other in a Finnish group (Suomi od).

Augustana Churchmen

e should like to use this space troduce you to the men's group ie Augustana Lutheran Church. r name: Augustana Lutheran chmen, with headquarters at 609 y Bldg., Rock Island, Ill. The p has been in existence for some , and two years ago changed name from Brotherhood to chmen. This group is listed in ear Book of the Augustana Lun Church as its auxiliary for

e executive director of Augus- Lutheran Churchmen is Carl bson, formerly of Cranford, New y. Mr. Jacobson was elected in 1957, and began his new work ptember 1 of the same year. He been a legal investigator. Mr. Jacobson had been elected president of Augustana Lutheran Churchmen in July of 1956 and resigned this office when elected the executive director of the auxiliary. He succeeded the Rev. C. Oscar Leonardson, who

Carl Jacobson

served as executive director since 1944. Mr. Jacobson was elected for a four-year term. He had served as a member of the supervising committee of the Division of Public Relations of the National Lutheran Council.

Organizational Structures

Augustana Churchmen is a congregational auxiliary and has 13 conference (synod) organizations. Every conference of the Augustana Church has a conference Churchmen organization. The strength of the Augustana Church is largely along the Mississippi River Valley and particularly in the state of Minnesota. Their conventions, which are held every two years, have been held in recent years on their college campuses. The convention scheduled for June 27-29, 1958, will be held at Upsala College, East Orange, N. J.

The executive committee of the group is elected on a geographical basis, with a representative from eight areas. Two pastoral representatives are selected, one from east of the Mississippi and one from west of the same river. The officers are elected from the representatives of the areas by the executive committee itself. They serve for a two-year period.

While the Augustana Lutheran Churchmen interest themselves in the same kind of program as followed by our own auxiliary, there are some variations. They are intensely interested in scouting. Like us, they promote the Pro Deo et Patria and Lamb Awards and Boy Scouts in the Lutheran Church. The chairman of the National Lutheran Committee of Scouting is an Augustana pastor, the Rev. Frans Victorson of Michig

They also have a scholarship p
gram which is financed by the r
of the auxiliary. The church-w
auxiliary serves as a service age
for the scholarship program.
number of scholarships is determi
by the conferences (synods) acc
ing to the amount of money rai
They use the same monthly to
as we do and they publish them
a quarterly booklet. August
Churchmen does not issue a mon
publication such as LUTHER
MEN. They do have a mimeograp
bulletin which they mail to a l
number of their men.

Finances

Augustana Churchmen is finan
quite differently than our own
iliary. They have an individual
taining membership. This amo
to $2.50 per man. This is sent to
office in Rock Island. Here the
of members is kept on file. Each
receives a membership card. M
bers can contribute more than $
if they so desire. A part of the
taining membership is returne
the conference (synod) organiza
for its work. This kind of mem
ship has been operating for s
years and is similar to the mem
ship in the Lutheran Laym
League of the Lutheran Chur
Missouri Synod.

The other source of their incon
the offerings received from Laym
or Churchmen's Sunday obse
throughout the Augustana Churc
the third Sunday in October. Thi
servance has been growing in
Augustana Church and the resp
in offerings has been on the incr
It is our understanding that th

cially on the church's calendar that the total offering received s to the church-wide office, none ng returned to the conferences.

over the years the men of our rch and the men of Augustana e maintained the same friendly tions which have characterized the relations of the two church bodies. If in the providence of God the merger should be consummated we see no reason why a new men's auxiliary in the church united should not be stronger because of the fusion of the men's auxiliaries of the participating bodies.

sting and Foolish Talking

CARL WOLFORD

here are two sins, jesting and sh talking, which ought not be d among saints, but are preva- in our times.

have taken the words "jesting" "foolish talking" from Ephesians 9, the epistle lesson for the third lay in Lent, a time when we ld examine ourselves and be ent.

sting and foolish talking are not prevalent outside the church but n. We even quote parts of the and use them disrespectfully. ons joining our churches may that we do not take our beliefs usly.

seems that when we get together retreat, a rally or a convention y to excel one another in telling . Some of the jokes would almost your hair stand on end. When eturn home, we remember to tell kes to others, but remember less nings we should have stressed.

Perhaps you will say that Christians should not go around with long faces. The Bible tells us that if we walk in Christ's footsteps we will be filled with a joy that no man can take away. A joy like that can never produce a long face. God wants us to be different from those who are not Christian. He said we would be a peculiar people. Maybe it is because we are ashamed of what others will think of us that we do the things that others do.

I think it would be good for us to study the 12 points of the scout law, especially the last but not least — a scout is reverent. I have heard many preachers say that God is present in his house not only on Sunday but during the week, too. We cannot be reverent by indulging in jesting and foolish talking in the house of God at any time. Some of us even go so far as to use profane language.

Let us strive to live up to the words of Jesus, to hate and forsake all manner of sin, to live as in God's presence and to strive daily after holiness of heart and life.

Wolford is extension committee chair- the New York Conference Brotherhood New York and New England Synod, sides in White Plains, N. Y.

Education For Living

By Earl S. Rudisill

Appeal and Response

You can teach people only if they want to learn. That is a fundame fact in education, but frequently overlooked. If the desire is slight the res will be trifling, but if there is actual eagerness there will be real learn Other factors being equal, learning is proportional to the student's de to learn. A teacher may lecture, present visual materials, or lead a la dasical group in discussion, but the process may represent little or education. Education is a two-way street. There ha sot be stimulation f some source and response from the supposed learner. That is necessary f the very nature of the nervous system, upon which all learning is contin

"I have read your book and have come to help." With those words Theodore Roosevelt greeted Jacob Riis, after having read Riis's book, *How the Other Half Lives.* The appeal and response constituted learning — Teddy had learned something. A teacher has to arouse curiosity and challenge thinking. He needs also to direct learners to sources of information, summon the feelings as assistants, help create attitudes, and stimulate action. In all his dealings with a group a leader ought to furnish an adequate motivation to self-improvement, learning, and serving. That is making use of the first law of learning — readiness facilitates learning.

Classes in psychology somet like to argue about attention an terest — which comes first. Atten of course, must come first. There be no kind of response — inte assent, or other form — until on tends to the stimulus. Raising tions and taking part in discu are excellent responses, but quie sent to the leader's presentation sometimes be a better one than talk on the part of a noisy, atter seeking student.

Study, experimentation, and servation are responses to some of stimulation, which may come a teacher. Study is more than c reading, careless observation, thoughtless experiencing. An err an astronomical observer at G wich years ago touched off all th perimental work on human rea time, and led to the fund o formation on that matter whic

This is the final column in the "Education for Living" series. Dr. Rudisill, who was a field secretary for the ULCA Board of Parish Education and the author of this column for many years, has retired. We extend him our very best wishes. **Lutheran Men** expresses gratitude and appreciation for his devoted service to the men of the churrch through this publication.

ess today.
ppeal, obstacles, or challenge may
orth action by our powers of rea-
In a similar way imagination
be stimulated. Than reason and
ination we have no more valu-
mental asset. Without them
would be no inventions, dis-
ries, planning, or construction.
y of the problems and tasks of
urch and its auxiliaries will find
ions only as persons are spurred
e use of imagination and think-
in working out better ways of
ng God and humanity.
e respond to teaching, preaching,
ng, and other appeals in various types of action. They may include exploration of many types, such as community surveys, evangelism, discovering those in need of guidance, and finding better ways of carrying out the church's program. This truth is applicable also to many angles of our own personal development.

Out of these facts emerges the old truth that education is basically self-education. Teachers and counselors are helpers. Without eagerness to learn, a sense of goal, and sturdy persistence not much will be achieved. With these factors in good measure there is no limit to the possibilities of learning and growing.

Science Grants Received Four Lutheran Colleges

ur Lutheran schools shared in
s totaling nearly $1,150,000
ded to 135 colleges and univer-
in the Du Pont Company's
al program of aid to education.
ain, as last year, Augustana
ge at Rock Island, Ill., Gettys-
(Pa.) College, Muhlenberg
ge at Allentown, Pa., and St.
College at Northfield, Minn.,
ed $4,000 each "to help main-
their records of strength in
ical and technical education."
ch grant included $2,500 for
istry teaching and $1,500 for
subjects.
addition, St. Olaf was one of
olleges given $4,000 to provide
to nine scholarships that will
e students majoring in science
athematics to take summer
es which will prepare them to
in high schools the fall after
ation.

Madagascar Scouts

Funds received last summer from offerings at Boy Scout camps served by Lutheran chaplains are being used to advance Scouting in Madagascar, it was reported in Minneapolis, by the National Lutheran Committee on Scouting.

Approximately $450 has been turned over to mission officials to purchase furniture and other equipment for a large scout room provided in a youth recreation center. The center and scout room will be available to boys and leaders in the entire southeast area of Madagascar.

Last summer, 25 chaplains from the Augustana Lutheran Church, Evangelical Lutheran Church, American Lutheran Church and Lutheran Church—Missouri Synod conducted some 900 religious services for 52,000 Scouts in camps throughout the country, under the auspices of the National Lutheran Committee on Scouting.

NORTH EAST WEST SOUT

of Men and Their Activities

The Brotherhood of South Carolina meeting in January elected Hov A. Nilson, of Columbia, as president. Also elected along with Mr. Ni were: Harry E. Moose, vice president, of Newberry; Carl Fickin, se vice president, No. Augusta; Robert Gobble, secretary, Spartansb Otho Shealy, treasurer, Leesville. Pastoral advisor is the Rev. G. B. C of Newberry and promotional secretary is C. C. Howell of Green South Carolina organized the largest number of congregational unit 1957. They adopted a budget of $4,113. Gifts were presented to a nu of new missions totalling $7,500.

* * * * *

The Georgia-Alabama Synod Brotherhood met at Albany, Ga., Feb. 7-8, with Walter Reiser of Augusta presiding. Aubrey Mauney, 1st V.P., of the ULCA auxiliary was the representative of United Lutheran Church Men. The Virginia Synod Brotherhood met at Wytheville on Feb. 14 with Don Kull in the chair. Evangelism Director Oetgen was banquet speaker and Executive Secretary Logan represented United Lutheran Church Men.

* * * * *

Aubrey Mauney was elected vice chairman of the National Lutheran Committee on Scouting at its recent meeting in Chicago. The NL Committee on Scouting coordinates the work of Boy Scouts for the Lutheran Churches in America. Paul Nelson along with Mr. Logan and Mr. Mauney represented the ULCA men's group.

* * * * *

Have you noted the new series "Man to Man" which is being printed in LUTHERAN MEN? covers a variety of subjects ar well worth your reading. The Lawrence Reese is a staff memb the Board of Parish Education o church.

* * * * *

The New York and New Eng Synod Brotherhood has set Ma as their date for the convention meeting will be held at First theran Church, Albany. Earl F is president.

* * * * *

The annual winter meeting o Chicago Conference Brotherhoo held on Feb. 9 at St. Paul's Luth Church, Evanston, Ill. Speaker Rev. Richard Peterman, sync stewardship secretary. Concord trict (N. C.) Brotherhood me cently in St. Andrew's Luth Church, Concord, with J. H. O of Atlanta as the speaker. Matthew's, Atlanta, organize January, 1957, has provided ea its 17 members with copies of

ERAN MEN. This group has put
E FOR TODAY, a daily devo-
al booklet, into each of the homes
the parish.

plorer Edward D. Leister recently became
econd member of St. Matthew's Lutheran
:h, Pleasant Valley, Md., to receive the
Deo et Patria Award. St. Matthew's
d Lutheran Church Men sponsor Boy
Troop and Explorer Post 705 of the
ll District.
t to right are: Martin R. Leister, past
ent of St. Matthew's ULCM, institutional
entative of the troop, and father of
ecipient; Explorer Advisor Donald M.
r, the congregation's first recipient of
ward; Explorer Edward Leister; the Rev.
rick R. Seibel, D.D., pastor, member of
xecutive board of the Baltimore Area
il, BSA, and holder of the council's
Beaver Award; and Mrs. M. R. Leister,
r of the recipient.

* * * * *

nada Synod Brotherhood will
their convention May 3-4. Com-
es appointed include: program,
ard Herter, the Rev. Eric Reble
Jack Liddle; budget, Elton Wil-
Garfield Weber and Ernie Mil-
nominating, the Rev. H. Saabas,
Steiler. St. John's, Waterloo,
herhood sponsored the distribu-
tion of the devotional booklet for Lent for all members of the congregation.

* * * * *

The Central Pennsylvania Synod Brotherhood will sponsor a Lenten rally on March 2 at Memorial Lutheran Church, Harrisburg. The executive committee will meet in connection with the rally. This synodical group made a $200 contribution to the ULCA men's auxiliary at the close of 1957.

* * * * *

Congregations: Grace Lutheran Church, Wadsworth, Ohio organized the men in late January with more than 90 present. Leo Schwerin, Ohio Synod director of stewardship and congregational life, was the speaker. Mr. Elsass made all arrangements and presented a *Handbook* to the newly elected officers. English Lutheran Brotherhood, Oxford Junction, Iowa, received $2,000 from their calf-raising project last fall, which was applied to the parsonage debt. Maryland Synod Brotherhood presented a $100 gift to St. John's, Aspen Hill, Md., a newly organized mission.

* * * * *

North Carolina Synod Brotherhood has urged its congregational groups to use the ULCM *Handbook* in addition to their own, published some years ago. Scouting was the emphasis for the first round of quarterly district rallies of the men of the synod. The synodical Brotherhood established another $60,000 goal for their Home Mission Loan and Gift Fund for 1958. The date of the 1958 convention has been set for November 18, place to be announced later.

Harold O. Thomas Gives $1,500,000 to Wittenberg

Harold O. Thomas, retired Canton, Ohio, manufacturer, who joined with his wife to give Wittenberg College $1,5000,000 in 1955, has offered to match, up to $15,000, any new or increased gifts made in 1958 to the college's Alumni Fund.

Mr. and Mrs. Thomas are members of Canton's Trinity Lutheran Church. He is the former president of the church's board of trustees and chairman of the finance committee. Since 1951 he has been a member of Wittenberg's board of directors.

Hugh P. Robins, Wittenberg's alumni secretary, explains that Mr. Thomas' matching dollars will be used as follows:

1. If a donor to the 1957 fund increases his gift, each dollar of the increase will be matched.

2. If an alumnus who was not a donor last year gives to the 1958 fund, his entire gift will be matched.

Lutheran Named Treasurer

Charles W. Baas, Teaneck, N. J., a United Lutheran Church in American layman, has become the 11th treasurer of the 142-year-old American Bible Society.

Mr. Baas, who had served as assistant treasurer since 1954, succeeds Dr. Gilbert Darlington, treasurer of the society from 1920 until Dec. 31, 1957. Dr. Darlington will continue to serve as investment officer, Dr. Robert T. Taylor, executive secretary of the American Bible Society, announced.

Mr. Baas has been active in the American Bible Society since 1946. He received his degree of Bachelor of Science magna cum laude f Rutgers University in 1950 and member of the Rutgers Honor S ety. He received his degree of M ter in Business Administration f New York University in 1954 is a member of Beta Gamma Si honor society of the Business ministration Department of York University.

He is a director and membe the executive committee of the ed Lutheran Church Foundation a member of the Lutheran Layn Movement for Stewardship of United Lutheran Church in Ame

He is assistant vice presider the Astor Place Real Estate Co formerly was employed by the A ican Lithograph Co., the Ko Co., and the S. D. Leisdesoo Co.

Scout Jesse Smith, member of First Lu Church, Louisville, Ky., received the P et Patria Award on Oct. 27. He was t in his church and in Troop 114 to the award.

Shown in the picture with Scout Sm his parents, Mr. and Mrs. Jesse H. Sm the Rev. John H. Evans, pastor of the and Louis Wittwer, scoutmaster of Troo

)ING DESTITUTE KOREA

AMES CLAYPOOL

tor of Korea Church World Service

Mr. Claypool, a member of the Augustana Lutheran Church, was astor of Grace Lutheran University Church in Minneapolis, Minn. efore assuming his widespread responsibilities in Korea.)

Korea's many heart-breaking perhaps the one which twists art most painfully is the face emaciated child.

see the face repeated in al- very hospital bed at the Pusan en's Charity Hospital. The little child looking up at you aware that the smile you give backed by a heart full of tears s which you manage to hold you are out of sight of the un- g orphan.

this child is one of the for- ones! Though his body may isted and full of sores or dis- e has a roof over his head and food-cup in his hand.

these are the fortunate ones! are thousands of children, ted and sick, who are never by someone who cares enough able to give them food and .

ugh the churches in America— h Korea Church World Serv- id 500,000 Koreans yearly, tens of thousands of other men, and children continue to ex- pitifully inadequate food and . This is a land where "suffi- food is only a few mouthfuls "adequate" shelter need be mud-brick room with straw

hillsides of Seoul, Pusan and

ONE GREAT HOUR OF SHARING
"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." MATT. 25:40
Time to SHARE
LUTHERAN WORLD ACTION

some of South Korea's other major cities still are crowded with tent dwellings. Some house the "shoe shine boys" — orphaned children whose only income is the few hwan earned in the streets. Some of the tents are pieces of torn canvas fashioned into one-man shelters. And some tents are churches and schools for slum or refugee people served by devoted ministers and teachers as desperately poor as the people they strive to aid.

Overwhelming Need

The magnitude of the continuing need in Korea is so overwhelming it

can scarcely be told. There are twenty-three million people crowded into an area about the size of Indiana. Only 25 per cent of this land is tillable. There are 300,000 widows with 700,000 children. There is unemployment everywhere.

There is the ever-present day-to-day need for food and shelter for these millions. There are the emergency needs caused by frequent tragedies of fire, flood and other forces—forces which leave the already destitute Koreans completely helpless.

These tragedies of emergency happen all too often. In August, 1957, South Korea suffered its worst flood disaster in thirty years. Homes and crops of 250,000 people were destroyed. These victims will be unable to produce their own food until next summer, ten months later.

To these victims of flood, Church World Service distributed 1,068 bales of clothing, 314,200 lbs. of flour, corn-meal and beans, and is continuing its support to a total of 62,500 flood victims monthly.

Another recent tragedy, this one hitting city slum-dwellers, was a fire reducing 1,700 people to homelessness here. Again, KCWS donated emergency food and clothing, and continues to be the only source of such supplies for the 1,700 victims. Distributions are made monthly at the village outside of Seoul where fire victims are building homes of clay dug from the earth and the fields.

The material relief program of clothing and surplus food, which is only one of ten KCWS programs, amounted to approximately $4,500,000 during 1957.

In addition to emergency the material aid program in partial support of 710 institutio South Korea. During the past year rice, beans, flour and cor from U.S. surplus stores wer ceived and distributed to 1(people in welfare institutions, hospitals and leper colonies.

●

Lutherans Again Particip in "One Great Hour" Ap

For the tenth consecutive since the program began, Lut World Action is cooperating in Great Hour of Sharing," the appeal of American Protesta for overseas relief and recon tion.

Sponsored by Church World ice of the National Coun Churches, the tenth annual will be climaxed on Sunday, 16, with special services in ch throughout the country.

Funds sought by 35 major estant and Eastern Orthodox munions total more than $10,4(including the $3,610,000 set a year's goal for Lutheran Wor tion, the annual appeal con by the National Lutheran C among its eight participating bodies.

The Rev. Rollin G. Shaffer motional secretary of LWA, s that LWA's major emphasis w place as usual on the first S in May, with May 4 designa LWA Sunday this year. On tha some 11,000 Lutheran congreg are expected to raise special ings for emergency activities a and abroad.

●

ghlights of NLC's Annual Meeting

Organic Union

ders of a major segment of can Lutheranism were called in Atlantic City, N. J., last to abandon plans for separate rs in favor of an all-out effort ite in a single church.

eight church bodies associated cooperative work of the Na- Lutheran Council "under God nd now ought to come into ic union," asserted the Rev. Dr. ppling Reinartz of New York, ary of the ULCA.

Reinartz made his dramatic s president of the Council in a which he said was submitted 40th annual meeting "in con- ble anguish of soul, but not it hope."

naking his appeal "to let Christ he way to union now," he said rief introductory statement, he sought to be true to the power- d continuing hopes and long- f hosts of pastors and laymen of our church bodies."

Atomic Age Challenge

rominent Lutheran leader said operative activities of Ameri- utheran church bodies need to meet the challenge of an age.

hat end, the Rev. Dr. Paul C. executive director of the Na- Lutheran Council, asked the l to convene a general con- next year.

urther recommended that Lu- bodies not affiliated with the l be invited to help prepare nda for such a conference and icipate in it.

The NLC carries on joint work in behalf of eight denominations. As many more, including the Lutheran Church—Missouri Synod, are not members of the common agency, although the Missouri Synod is associated with some of its special projects.

As proposed by Dr. Empie, the purpose of the conference would be to discuss present and future cooperative activities "in the light of contemporary ecclesiastical and international developments."

He said it should seek to determine whether the current pattern of Lutheran cooperation in this country provides "an adequate means for the meeting to the utmost of our responsibilities in witnessing to the Gospel."

Martin Luther Film

Plans have been completed for the general television release of "Martin Luther," the full-length dramatic film on the leader of the Protestant Reformation that has been seen by hundreds of thousands throughout the world since its first showing nearly five years ago.

The motion picture was available for television sponsorship by stations, commercial advertisers or church groups anywhere in the U. S. and Canada on Feb. 15.

Robert E. A. Lee, executive secretary of Lutheran Church Productions, which issued the film in 1953, said that a year of experimentation during 1957 involved test showings on TV in Milwaukee, Chicago and Billings, Montana, and overseas in

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Holland. He said the success of these tests led LCP to adopt a policy for general television release of the picture.

Keeping in Touch

New impetus is being given efforts designed to keep Lutheran men and women in the armed forces in touch with their Church.

The intensified program calls for increased cooperation between local congregations and chaplains, it was stressed by the Rev. Engebret O. Midboe of Washington, D. C.

Mr. Midboe, who is executive secretary of the Bureau of Service to Military Personnel of the NLC, said that "the urgent need for the ministry of God's redeeming grace becomes more insistent" as the "awesome scientific and technological advancements in the art of warfare progress."

He said this emphasis is needed "not only for the purpose of working toward a semblance of peace among nations, but also for the readying of large populations of humanity to meet their Maker should a world cataclysm occur."

Roving Service Pastors

Development of a corps of roving service pastors to reach larger numbers of U. S. military and ci personnel abroad was advocate

These "circuit riders for atomic age" are needed, the C was told, to serve members c armed forces, their dependent other Americans stationed in o the many scattered military in tions in the Far East and E that are without regular Lut chaplains.

The recommendation was ma the Rev. Dr. Carl F. Yaeger of ington, D. C., assocate secreta the Lutheran Service Commissi his yearly report to the NLC Commission is a joint agency Council and the Lutheran Chu Missouri Synod.

With increasing emphasis on sites and missile launching base Yaeger pointed out, the isolate is a permanent feature of Am new concept of national de both at home and overseas.

Pagan Religiosity

The Church's efforts to pr the Gospel of Christ in college universities are being challeng "a new era of pagan religiosit the campuses of America.

How to "get at" the student day who is "pre-occupied with lar values and insulated a eternal issues" poses a major lem in the church's ministry field of higher education, acc to the Rev. Dr. Donald R. Hei Chicago.

"Gone are the days when numbers of students were sea for answers to the ultimate tions," he said.

Crowding our campuses n hundreds of thousands of s

have no questions, or whose ions move only on the horizon- plans of lucrative career and ortable family life.

this situation, he told the Coun- ne mission of the church "is not and outside calling across the to those in the ivory towers." ther, he said, "it is to stand in- he academic community, inside alls, and witness within the com- ty's structure and life."

Science Poses Danger

top Lutheran welfare executive ed that overemphasis upon of the physical sciences in the n's high schools and colleges in the long-run seriously rdize the very qualities we seek rotect through all-out defense redness."

e Rev. Dr. Henry J. Whiting, tive secretary of the Division of re of the NLC, urged that youth rovided "a well-balanced edu- al program to give them th, stability and creativity d for the solution of human ems in the space age."

he battleground continues and emain in the area of the human " he declared. "We must con- to press forward with our ian witness to a world that is ger of losing its soul.

permit the development of an ional system which favors one group of similar disciplines to triment of others will produce lucated students and inevitably nce our national life and ter.

annot believe," he added, "that frantic rush to get a sputnik into orbit, we will allow ourselves to make such a disastrous mistake."

Conscience Should it always be followed?
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pitals and children's agencie
homes for the aged and settl
and neighborhood centers.

The figures were collected
year's end mail survey by th
vision of Welfare of the NLC.
were reported by Dr. Whiting

The welfare executive noted
while the figures represent the
data available on Lutheran wo
this field in the U. S., "no h
instrumentality can adequately
sure or tabulate the manifold
tian services daily performed
agencies' dedicated staffs."

"But there can be no doub
added, "that our Lutheran chu
are making a significant inves
in talents and funds as they s
witness to the Gospel in respo
Christian service."

Refugees Repay Loans

Refugees brought to this co
by the Lutheran Refugee S
have repaid nearly 75 per cent
loans made to them by the re
ment agency.

The figure was reported t
NLC by Dr. Whiting.

He said that between the ye
1949 and 1957, the LRS
$4,227,273 to about 52,000 re
to help them pay costs of
transportation to the United
and inland fares from the po
arrival here to their ultimate d
tion. Of the amount $2,926,64
been repaid.

"When you consider many o
literally dropped everything an
this is an excellent record,"
Whiting stated. "It is indicat
the generally satisfactory adju
being made to life here by the
majority of refugees."

mphasis is on *each* individual

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